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TESTIMONY OF THE BIBLE

&c., &c.

BY JOHN G. MARSHALL,

FORMERLY CHIEF JUSTICE &c., IN THE
ISLAND OF CAPE BRETON.

TESTIMONY OF THE BIBLE

CONCERNING

EVERLASTING PUNISHMENT:

COMMENTS ON

CANON FARRAR'S, — "ETERNAL HOPE,"

AND HOW TO OBTAIN

EVERLASTING HAPPINESS.

BY JOHN G. MARSHALL,

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Island of Cape Breton.

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A pamphlet has lately been published, by a Rev. Mr. C. of the United States, on the punishment of the wicked in the future state, in which he contends, that the word *Sheol* in the Hebrew, and *Hades* in the Greek original Scriptures, translated *hell*, in our version of them, "do not, in any instance, mean that place of final retribution and misery." It is my intention to show in these pages, that in many parts of Scripture where the word *hell* is used, it has that meaning, and was rightly thus translated from those original words. A few years ago I made a very full examination of the Scriptures on these points, in the course of a public discussion of them with a person who, as to those original words, held the same opinions as Mr. C. I therefore feel the better prepared to write now on the whole subject.

On the Hebrew word *Sheol* in the Old Testament Mr. C. says:—"Of all the sixty-four instances in which it occurs it never means *hell*, in the sense in which we use the word, i.e. to denote a place of future misery,"

It is undoubtedly true, that in several places, the word has not that signification, but in some passages means the *grave*; in others the place of *separate spirits*, and in others, a *pit* or *deep place*. In each instance of the use of the word, its true meaning must be ascertained from the context in which it is found.

To show its meaning as a place of future misery and punishment, I first cite the following passage in Job 26, 6:—"Hell is naked before him, and destruction hath no covering."

Here the word *destruction* being connected with *hell* (*Sheol*) evidently shows, that the latter word does not here mean the *grave*, or the place of separate spirits generally, but *positively* a place of suffering, or *misery*, in a future state.

The learned Commentator, Dr. Adam Clarke, in remarking on the text in Job 7: 10, says of the original word *Sheol* here translated

grave :—" It signifies also the *state of the dead*, *hades*, and sometimes any *deep pit*, or even *hell* itself." Also on Job 24: 10 he has written :—" I have elsewhere shown that *Sheol* signifies not only *hell* and the *grave*, but any *deep pit*."

In Psalm 9, 17 are these words :—" The wicked shall be turned into *hell*, and all the nations that forget God." Here the word *hell* evidently means a place of suffering and punishment; not the *grave*, or any other meaning, for the *righteous, and all others, go to the grave* and place of *separate spirits*. Dr. Adam Clarke in his comments on this text says :—" Headlong into *hell*, down into *hell*; the original is very emphatic."

Psalm 139: 8—" If I ascend up into heaven thou art there; if I make my bed in *hell* behold thou art there." Here, by the opposite or contrasted words, *heaven* and *hell*, it is sufficiently evident, that the latter word means a place of suffering and punishment. The same learned commentator, above mentioned, says on the text :—" Thou art in *heaven*, in thy glory; in *hell*, in thy vindictive justice." Prov. 5: 5 :—" Her feet go down to death, her steps take hold on *hell*." Here also *hell* means the place of future misery; not the *grave*, or place of *separate spirits*, generally, for *all go to these two places*. The words "*take hold*," signifies that profligacy brings to that place of misery.

Again Prov. 9: 18 :—" He knoweth not that the dead are there, and that her guests are in the depths of *hell*." This is said of a profligate woman. Surely it is not meant that the *graves* of her guests are made deeper than those of all other persons. It does mean that those guests, being among the worst of sinners, they are in the deepest and most tormenting parts of the regions of wicked *separate spirits*. Prov. 23: 14 :—" Thou shalt beat him with the rod, and shalt deliver his soul from *hell*." This is said of the correction of a child. Here the word *hell* cannot mean the *grave*, for *souls* do not go there. Nor does it mean the *spirit world* generally, for all souls depart there. The text evidently means, that due correction may be instrumental in preserving the child from a course of evil which would ultimately bring his soul to *hell* the place of *future misery*.

Prov. 7: 27 :—" Her house is the way to *hell*, going down to the chambers of death."

Here *hell* (*Sheol*) evidently does not mean the *grave*, or place of *separate spirits*, for all persons go to both places. It certainly means the place of future misery. Dr. Clarke says on the subject :—" They, who through such, fall into the *grave*, descend lower into the *chambers of death*; the place where pleasure is at an end, and *illusion* mocks no more.

He mentions here, the *eternal* and *infernal* world as one of the meanings of the Hebrew word *Sheol*; and he gives this as the word in the original text.

Prov. 27 : 20 :—"Hell and destruction are never full so the eyes of man, are never satisfied." Here the word *destruction* being joined with *hell* this latter evidently means the place of future misery. On this text Dr. Clarke remarks :—"How hideous must the soul of a covetous man be, when God compares it to *hell* and *perdition*."

Isai. 14 : 9 :—"Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the death for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." Here, most clearly, by the words,—"*hell from beneath*," and, "*the dead*," the place of future misery is meant. Again I will refer to the learned Dr. A. Clarke, who after correctly mentioning, that Nebuchadnezzar is the person meant, gives the following comment :—"What a most terrible idea is here! Tyrannical kings, who have oppressed and spoiled mankind, are here represented, as *enthroned in hell*; and as taking a satanic pleasure in seeing others of the same description enter those abodes of misery."

I have now given *nine* instances, from *four* books of the Old Testament Scriptures, which show, that the original word *Sheol* is correctly translated Hell; and means a place of misery in the eternal world. Other passages from those Scriptures, to the same effect, might be given, but those will amply suffice to show, that the Rev. Mr. C. was under a misapprehension, and incorrect, in asserting that "the original word *Sheol*, translated *Hell*, "never denotes a place of *future misery*." Any general admission of professed theologians, or literary men, to this effect, would be an unwarranted and unhappy *concession*, and matter for triumph among infidels as to divine revelation, and all others who deny a state of punishment in the future and eternal world. I have given the remarks of Dr. Adam Clarke on several of the instances, as those of a learned man, and an eminent commentator on the Scriptures; and as one who was well acquainted with the Hebrew language and Scriptures.

Concerning the word *Sheol* Mr. C. has further said :—"Against the supposition that the *translators* of the Old Testament meant, by using the word "*hell*," to indicate a place of future retribution, stands this fact: viz. —the word "*hell*," did not then (A. D. 1611) have the exclusive meaning which we commonly attach to it."

To this, the first answer is, that the word was *never* thought to have "the *exclusive* meaning we now commonly attach to it." Next, Mr. C.

has himself shown,—by the following clause in his pamphlet on the word *Sheol*,—that the *translators* in 1611, well understood the different meanings of the word, in the Scriptures:—"The word occurs sixty-four times in the Old Testament. Thirty times it is translated by the English word "grave;" three times by the word "pit," meaning the same as the grave; and thirty-one times by the word "hell." Now why did the translators, in the several places, give these various meanings of the word? Evidently, because they saw, from the several contexts, that the same word *Sheol*, had those different meanings, in the various places, and therefore they translated it accordingly; and, as is seen, "thirty-one times," *hell*, as a place of future retribution and punishment. Those translators were all eminent scholars, skilled in the Hebrew, Greek, and Latin languages. There were 47 appointed for the purpose. Nearly all of them held degrees in the universities of Oxford, or Cambridge. Several of them were Masters, or other Presidents of colleges, in those universities.

Mr C. is also mistaken in saying that, "the Old Testament writers had no clear knowledge of rewards and punishments in a future life;" and that, "their motives to obedience were all drawn from this world." This probably was true as to the great body of the Israelitish people, but it was not so of the Old Testament writers. They were all divinely and highly inspired men, and as such, had clear and correct knowledge concerning "rewards and punishments in a future state;" and were thereby influenced in their sentiments, feelings, and conduct. Of the pre-eminent Moses, the inspired writer of five of the Old Testament books, it is recorded in Scripture, that "he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward." The sincere and upright Job, in his ancient time, in desiring to depart from this life, said of the future happy state:—"There the wicked cease from troubling, and there the weary be at rest; there the prisoners rest together, they hear not the voice of the oppressor." The devout and eloquent psalmist has said:—"Thou wilt show me the path of life, in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Thou shalt guide me by thy counsel, and afterwards receive me to glory. In Heb. 12 is recorded of ancient patriarchs, and other faithful servants of God:—"They all died in faith, not having received the promises, (not having seen their fulfilment in the advent of Christ, and his gracious and atoning work) but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; and desired a better country, that is an heavenly."

As regards the knowledge of the Old Testament writers, concerning the punishment of the wicked, in the future state, the *nine* texts which have been given from the books of Job, Psalms, Proverbs, and Isaiah, will fully suffice to show, that those writers possessed that knowledge in a large degree. In Prov. 15 it is further said:—"The way of life is above to the wise, that he may depart (or be preserved) from hell beneath," which evidently means the place of future misery and punishment. And in the last verse of Isaiah, it is said of the transgressors against the Lord,—“their worm shall not die, neither shall their fire be quenched.”

Concerning the word *Hades* in the original Scriptures, Mr. C. after citing Matt. 16: 18, and 11: 2, and Rev. 6: 8, writes as follows:—"Hell, here is simply *Hades*, the realm of the dead; and so of all the eleven instances in which *Hades* occurs, without any reference to their happiness or misery. It is precisely equivalent to Sheol, among the Hebrews, and never means hell, in the sense of a place of final retribution.

Now let us look at the words of these texts, and when requisite, the contexts in which they severally appear, to ascertain what is the true meaning of the original word *Hades*, translated *hell*. And first, as to Math. 16: 18:—"And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." It would be rather absurd to say, that "the realm of the dead,"—meaning the place of "separate spirits," as Mr. C. has elsewhere said of it, shalt not prevail against the church. The human wicked spirits *there*, cannot possibly have any power or influence against the Church. In early ages, the gates of fortified cities were the places where the civil authorities met in council, to form plans and purposes, and to hear contending parties, and give and execute judgments. It is therefore sufficiently evident, that the figurative expression "gates of hell" here used, means that the devil and his angels in hell, their place of plots and purposes against the church, shall not thereby prevail, so as to finally destroy it. To this effect is the meaning given to the expression, by the learned commentator Dr. A. Clarke. He says of it:—"In ancient times, the gates of fortified cities were used to hold councils in. Our Lord's expression means, that neither the *plots, stratagems, nor strength* of satan and his angels, should ever so far prevail, as to destroy the sacred truths in the above confession. Sometime the *gates* are taken for the *troops* which issue out from them: We may firmly believe, that though hell should open her gates and vomit out her devil and all his angels, to fight against Christ and his saints, ruin and discomfiture must be the consequences on their part, as the arm of the Omnipotent *must* prevail."

The next citation by Mr. C. is Math. 11 : 23, which is in these words :—
 “ And thou Capernaum which art exalted unto heaven, shalt be brought down to hell ; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. Verse 24 : But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.”

Here Mr. C. says of Capernaum,—“ which on account of his residence there, had been exalted to heaven, should be brought down to hell ; where the word evidently means destruction,—for certainly the city had not been lifted to heaven, nor did it ever after come down to hell, in the sense in which we use these terms.”

It is rather surprising that Mr. C., being a learned man, did not perceive that *here* the names of the places meant their *inhabitants*. In many parts of scripture, and often in common language, even to the present day, the names of *places* are used to mean the *resident people*. If he had attended to these words, in the next verse,—“ in the day of judgment,” he surely would have seen that,—not the *buildings* in those cities and the *grounds* on which they stood, were meant, but their *inhabitants*. Mr. C. in saying of Capernaum, that “ by our Lord’s residence there, it had been exalted to heaven,” he must have meant, not the *place* literally, but its *people*. They had seen many of his miracles ; observed his holy and benevolent conduct ; and heard his divine and impressive teachings ; and having rejected him as the Christ, and not having profited by his sublime ministrations among them, they were, in our Lord’s estimation, more criminal than the people of Sodom, who had no such advantages ; and therefore, “ in the day of judgment,” their punishment in “ hell” would be even more severe, than that of the people of Sodom. Of these last it is said in Jude 7, that they are “ suffering the vengeance of eternal fire ;” which, of course, means in the same *hell* mentioned in that text in Matthew, concerning the people of Capernaum. On the whole then, it is quite evident, that the word *Hades* is rightly translated *hell*, in that text in Matt. 11, and means the place of misery and punishment in the eternal world.

The third citation by Mr. C. in which the original word is *Hades*, is Rev. 6. 8, which is in these words :—“ And I looked, and behold a pale horse ; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

Mr. C. says: "Hell here is simply Hades, the realm of the dead."

Now surely it would be utterly absurd to say that "the realm of the dead," followed with Death. The word *hell*, here, is evidently, what is called a *prosopopæia*, or *figure*, by which *persons* are put or understood for *things*; and seems here to mean that the devil and his angels, who are in *hell*, the place of misery, have power *given* them, "over the fourth part" of the inhabitants of the earth to kill in the several modes mentioned in the text.

The next instance for consideration, where the original word *Hades* is translated Hell is in Luke 16. 23, 24, in the following words: "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."

Mr. C. seems to be under doubt and difficulty as to this instance, which is so directly contrary to his previous broad assertion, that the word *Hades* "never means *hell* in the sense of a place of final retribution;" and he endeavors to get rid of the difficulty, by the following explanation: "We are not unmindful of Luke 16. 23. *Hades* is here used, and he was in torments. but not yet in the Gehenna fire. He was not entirely abandoned, as the request concerning his brethren indicates. He was simply enduring the normal consequences of a life of sin. Lazarus was in the part of *Hades* called Paradise, while the general term is used to designate the place of the rich man. Dives was not in hell the place of final retribution."

It is really surprising how *ingenious* and *inventive* some persons can be, in striving to get rid of the meanings and force of the plainest truths, which militate with their framed or adopted schemes, or theories. Mr. C. here, shows his opinion, that there are two different places of misery and punishment in the future state, one in the place of separate spirits, generally called the *intermediate state*, and the other after the final judgment. There is not a word, or the slightest intimation, in any part of Scripture, to give a color to that opinion. There is but one such place of misery; and our Lord, in mentioning it in his description of his final judgment, says it was at first "prepared for the devil and his angels." And he calls it a place of "everlasting fire." Mr. C. has only referred to verse 23, and has either overlooked or disregarded v. 24, where Dives says,—"I am tormented in this flame." Now where there is *flame* there is *fire*. No flame without fire. He was therefore "in torments" in that *one* and *only* place of "everlasting fire," mentioned by our Lord; for there is no other place of fire and misery in the other world hinted at in Scripture. In

other parts of Scripture are the expressions,—“hell fire,”—“eternal fire,”—“lake of fire;” but they all mean the one dreadful place. By saying that Dives “was not entirely abandoned;” and that he was “simply enduring the normal consequences of a life of sin,” Mr. C. seems to think, as some others do, that, in the *intermediate state*, there is for some, if not all of the unregenerated and wicked, a place of suffering, or *spiritual discipline*, through which they may be purified, and made fit for, and ultimately attain to mansions of happiness. All such notions are utterly false and delusive. There is no such place, nor any such future *refining* and renewing process. The whole of Scripture, relating to the future state, is directly contrary to such suppositions. The “rich man” was then, and still is, in the place of final retribution; but in the general resurrection, when his body is raised, hell will give up, for a time, his guilty spirit, to be united to the body; and both united will appear at the left hand, to receive with the innumerable multitudes there, their awful doom and will then be returned to the same of “everlasting fire.” This is shown in Rev. 20, 13, 14, where is said,—“death, (the grave) and hell delivered up the dead which were in them.” * * * “And death and hell were cast into the lake of fire.” All the righteous had been previously raised, as is seen in 1 Thess. 4, 16, where it is said of the general resurrection:—“The dead in Christ shall rise first.”

The request of Dives, that Lazarus might be sent to warn his brethren, that they might not “come into that place of torment,” affords no proof that he “was not entirely abandoned,”—as Mr. C. has said,—for it is highly probable, or may indeed be fully concluded, that some, perhaps many in that dreadful place, have hopes and desires that their relations and friends on earth may be preserved from it, except in those instances, in which they have been chiefly instrumental in causing their own final ruin and misery.

The text in Rev. 1, 18, is in these words:—I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Here *hell* is *Hades* in the original, and means the place of misery; and “death” means the *grave* where the bodies have been deposited. *Hell*, here, cannot mean “the place of separate spirits,” generally, for those of the righteous are there; and it is said in Rev. 20, 14 that “death and hell were cast into the lake of fire.” Surely not the righteous, at “the right hand” of the Divine Judge. In that first text therefore, *hell* evidently means the region of torment; and this agrees with v. 13 of Rev. 20, which says:—“And death and hell delivered up the dead which were in them;”—death, that is *grave* the *bodies*; hell—the

guilty spirits. "Keys," mentioned in the first text, are for opening prisons or any places of confinement; but the souls of the righteous are not in prison. Paul says,—“I have a desire to depart and to be with Christ, which is far better.” And in another place he said,—“Absent from the body present with the Lord.”

In those texts also in Rev. 20: 13, 14, which say that,—“death and hell delivered up the dead which were in them;” and that “death and hell were cast into the lake of fire,” it is perfectly evident, that the word Hades, here translated *hell*, must mean the place of *future and final misery*, and not the place of “separate spirits,” in the intermediate state, as it is called, for the spirits of the *righteous* are there; and certainly they will not be cast into “the lake of fire.”

Now here, in contrariety to what Mr. C. has said, that, “in all the eleven instances in which the word Hades is used in the Scriptures, it simply means the *realm of the dead*, without any reference to their happiness or misery.”—*six* instances have been given, in all of which it is manifest, that the words *Hades* and *hell*, mean the place of “future misery” and punishment. They were evidently so understood by the very learned translators; and also in the remaining *five* instances in which the words are used. That numerous body of translators (47) were selected, as being eminently skilled in the Hebrew, Greek and Latin languages, and there is no reason to suppose that they were not as well acquainted with them, as any learned men of the present day. They had also far greater advantages for the work of translation, than any of these last mentioned persons possess, with regard to the examination of original manuscripts, and the various and numerous versions and copies of the Scriptures.

Although Mr. C., as has now been so fully shown, is in error in his assertions, that “neither of the original words *Sheol* and *Hades*, translated *hell*, in our Scriptures, means a place of misery, in the future state, it is only common justice to him, to mention, that in the latter part of his pamphlet, he positively asserts, that there is a place of suffering of the wicked, in the separate or intermediate state, previous to the final judgment; and that this place of suffering, “will then be merged into the ultimate place of judicial punishment,—into Gehenna or hell proper.” He earnestly and rightly contends, that all the finally wicked will be cast into that place of torment, and there be punished *forever*. He makes Gehenna to mean,—“hell fire,”—“eternal fire,”—“everlasting fire,—the “lake of fire,” the words of Scripture which describe that place of everlasting misery and punishment,

It has already been mentioned, that there is not the slightest intimation in any part of the Scriptures, that there is more than the one place of punishment of the wicked, in the future state.

There is, at the present time, far more attention being given to this subject of future punishment; and more public discussion concerning it, by sermons and in other forms, than for many previous periods in the history of the church. It is certainly true, as the opponents of the doctrine rather triumphantly assert, that the great body of the ministry, in every denomination, in modern times, who believe it, have, for various reasons, nearly altogether refrained from alluding to it in their public ministrations. As it is one of the most awfully important doctrines of the sacred Scriptures, it is proper and expedient, that it should be brought to the public attention far more frequently than has been done, for many years past. While there is such open and bold opposition, in several quarters, and especially by some persons of high standing in literary circles, it is well, that there are men of equal or superior mental powers, and literary attainments, and far greater scriptural knowledge, who are faithfully and forcibly contending for the scripture truth of the doctrine. On the whole, therefore, the discussions which are now going on, regarding this subject are rather favorable than otherwise, to the cause of divine truth. The public mind, both *within* and *outside* of the churches, will be more fully informed and impressed concerning it.

One of the present most vehement opponents of everlasting punishment is, Canon Farrar, of the English Episcopal Church. He has recently published a Book, under the title,—“Eternal Hope;” in which are five sermons, preached by him, in Westminster Abbey, under the several titles:—“What Heaven is;”—“Is Life worth living;”—“Hell, what it is not;”—“Are there few that be saved;”—“Earthly and Future consequences of Sin.” In his very extended Preface, and the three last sermons, he has treated very largely concerning future and everlasting punishment. He shows an amazing command of impressive language, and is quite impassioned in maintaining his own theories and views;—is even bitterly severe in denouncing the doctrine in question; and says some harsh and offensive things of those who hold it. He is, indeed, a master in declamation; but whatever he may be in discussing other subjects, he is here necessarily weak, as to any thing like sound scriptural knowledge and proof, and convincing argument in support of his views. He does not adopt or favor the present system of Universalism; but his theory as to the future state of the wicked is really the same, as to final results. The only material difference between his theory and that of the Universalists is, that their process in the spirit world, of renewal and preparation

of the wicked for the mansions of glory and happiness is, not of any punishing or severe description, but is of a gentle persuasive and attractive nature; by which evil propensities and habits are gradually eradicated, and pure affections and principles are impregnated and fully formed; and in greater or lesser periods of such kindly spiritual operations and influence, a perfect state of holiness and happiness is attained.

But Canon Farrar, with all his bitter denunciations of continued future punishment, *professes* to hold, that those who die in an impenitent state, must, and will undergo sufferings, according to their respective degrees of wickedness, during their life on earth. But when he comes to treat *particularly*, as to such sufferings,—as he does in the sermon on the “Earthly and Future Consequences of Sin,”—he makes them of such a slight and partial nature, as will hereafter be shown, that they would be but little more trying or disagreeable of endurance, than that of the Universalists.

He professes to solicit consideration and indulgence as to any failure or lack of thoroughness in his work, by saying:—“I would ask the reader kindly to bear in mind, that the following sermons were not *conscious ad clerum*, or elaborate theological essays, but as it were, sparks from the anvil of a busy life. Under different circumstances I might have given more measured and elaborate utterance to the same convictions.” This seeming apologetic appeal was not all needed, and is indeed quite out of place, as regards all supposed available proof, and mental effort, manifested as it is in vehement and forcible language, to sustain his views. It is true, that in endeavoring to support them, he has made but little reference to any supposed special scriptural proof, for none such can be found; but he has largely cited or referred to a few of the christian Fathers, as they are called, who, as he concludes, held, on the subject, opinions, similar to his own. He has also consulted and given the crude notions, and sayings of Jewish Rabbins, of early and later times, and their Talmud, and Targums, and other writings. Also the suppositions, and speculative theories of heathen writers; also of certain ancient and modern clerical characters, and others; as well as German and English writers of the present age, who hold the same or similar views as himself, on this subject of future retribution. He has, in short, roamed far and wide, to gather proofs in support of his unscriptural and delusive theory; and has exhibited them in specious and plausible arguments, as well as in such forcible and even fascinating language, as comparatively but few living writers possess the power to equal, or successfully imitate.

In treating of the original words translated, "hell," he says of Sheol, in the Old Testament:—"It means neither more nor less than 'the unseen world,' or 'the world beyond the grave;' and is in thirty-three places rendered, 'the grave'" It did not suit his purpose to mention also that the same numerous and learned body of translators, fully equal, if not superior to himself in knowledge of the original language, rendered that word,—“hell” thirty times as meaning a place of future misery. They thus properly discriminated as to the several meanings of the word, and gave them according to the respective contexts in which they appeared. He says of "hell" in the text in 2 Pet. 2: 4, "It is the Greek Tartarus and ought to be so rendered. It cannot be rendered, "hell" for it refers to an intermediate state, previous to judgment." The following are the words of the text:—"For if God spared not the angels that sinned; but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment.

There is not the slightest intimation in Scripture, that there is more than the one place of misery and punishment in the unseen world; and it is the same, whether *before*, or *after* the final judgment. The words,—“chains and darkness,” in the text, do seem very much like a place and state of severe suffering. The canon's heathen proof is here directly against him. He has certainly made a mistake, in mentioning Tartarus, for we all know that the heathen writers gave the most horrifying descriptions of the various tortures and miseries, there inflicted. The translators therefore were perfectly right, in rendering the word "hell," as meaning a place of misery and punishment.

Of "*Hades*," the Canon says, "It is the exact equivalent of the Hebrew Sheol, and means,—“the unseen world,” both for the bad and good (Acts 2: 27, 31.) It means an intermediate state of the soul previous to judgment." Quite true; but the difference as to *place* and *condition* in that intermediate state, is precisely this,—that the righteous are in Paradise, a place of happiness; and the bad, or wicked, are in the same one *hell*, and place of torment, where Dives is, in Luke 16, described to be. The Canon here refers to this case in Luke, and says of Dives:—"In Hades he lift up his eyes, being in torments." "He is in an intermediate condition, and it (the parable as he improperly calls it) shows how rapidly, in that condition, a moral renovation has been wrought in a sinful and selfish soul." He could not but admit that Dives was "in torments;" and here again I must repeat, that there is not the least hint in Scripture, or proof from any reliable quarter, that there is more than the one place of torment. Neither is there, in the Scripture, the slightest intimation of a "moral renovation," of the wicked in the future world, as the Canon has

fondly imagined, or has borrowed from others. The following words of Abraham, in the narrative, completely preclude any such supposition:—“And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.” This completely destroys that mere *conceit* of “moral renovation,” and change of condition, in the eternal world. The “great gulf” has been divinely *fixed*, and none can ever pass from the one to the other. So said Abraham, “the father of the faithful,” and he knew all about it, and Canon Farrar *nothing*.

Here, it will be appropriate to remark, concerning the opinion that our Lord *personally* went and preached to the wicked in Hades, called in Scripture “the spirits in prison.” The Canon positively asserts, that “even after death he went and preached to the spirits in prison.” He founds this erroneous opinion, as all others do, who hold it, solely on the following texts in 1 Pet 3:—“Being put to death in the flesh, but quickened by the spirit. By which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the long suffering of God, waited in the days of Noah, while the ark was a preparing.”

Now first, it is perfectly evident, from the words of the text, that our Lord did not *personally* go to those spirits in prison, but only “by the spirit,” meaning the Holy Spirit, who, in Scripture, is repeatedly called “the Spirit of Christ.” Next, it is equally clear, that the preaching, or visitation of the spirit, was to those disobedient *antedeluvian* spirits *only*. It is further evident, that the preaching was in the days of Noah, before the deluge; these words of the text,—“*when once the long suffering of God waited in the days of Noah, while the ark was a preparing,*” fixing it at that precise period. Now this was upwards of a *thousand years* before our Lord was born in the human nature, and put to death. By previous Scriptures, all these particulars in the text can be fully *harmonized*, and will clearly show its meaning as here represented. In Gen. 6: 13 we read:—“And God said unto Noah,—the end of all flesh is come before me, for the earth is filled with violence, through them; and behold I will destroy them with the earth.” In verse 17, He declared that he would do it by a “flood of waters.” He thus condemned those sinners to that punishment and death, but in his mercy and long suffering, he granted them a respite from the execution of the sentence, that they might repent, turn from their wicked ways, and thus prevent the fulfilment of the sentence. This is seen in the same ch. of Genesis v. 3—“And the Lord said, my spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.” This was the same time that the ark was being built, and during this period, those sinners were

like malefactors in prison, under sentence, but a respite from execution was granted to them. The long suffering of God thus waited on them, as declared in that text in 1 Peter, and doubtless the Divine Spirit, called in Scripture the Spirit of Christ, did strive with them. It may fairly be asked, why should our Lord, after his resurrection go to Hades, specially to preach to those antediluvian spirits, rather than to the spirits from Sodom, or to *all* the wicked spirits there? And further, for what good end could it be requisite that he should visit that region of misery? It could not have been to release them, or give them any hope of release; for his own words in Scripture, most positively and repeatedly declare, that the punishment of its inmates will be *everlasting*; and surely he would not go there to reproach them. It may therefore be confidently asserted, that there is not the slightest *scriptural authority*, on which to form a belief, that our Lord over *personally* went into that place of suffering, for any purpose whatever. Should it be objected that the word "Spirits," in the text, renders it improbable that those antediluvians while living on the earth were meant, it is fully answered by the following Scriptures:—"In Numbers chs. 16: 22, and 26: 16, the expression,—“the God of the spirits of all flesh, means *men, not in a disembodied state*:" Also in Heb. 12: 9, the words,—“the Father of Spirits,” designate *persons still in the body*; and in Heb. 12: 29, the expression,—“The spirits of just men made perfect,” certainly means,—*righteous men, and men still in the Church militant*.

Of the original word Gehenna, the Canon writes thus:—"In the Old Testament, it is merely the pleasant valley of Hinnom, subsequently desecrated by idolatry: Used according to Jewish tradition, as the common sewer of the city. The corpses of the worst criminals were flung into it unburied, and fires were lit to purify the contaminated air. It then became a word which, secondarily, implied the severest judgment which a Jewish court could pass upon a criminal, the casting forth of his unburied corpse amidst the fires and worms of this polluted valley; a punishment, which to the Jews, as a body, *never* meant an endless punishment beyond the grave. Whatever may be the meaning of the entire passages in which this word occurs, "hell" must be a complete mistranslation, since it attributes to the term used by Christ, a sense entirely different from that in which it was understood by our Lord's hearers, and therefore, entirely different from the sense in which he could have used it."

What he has said of the earthly Gehenna is quite true. But why did he not give; or refer to the passages of Scripture, and the books, chapters and verses which contain them. Was he afraid to do it, lest his above remarks and fallacies should be readily seen and exposed. The passages

will now be given, and the exposure made. The first passage for notice is in Math. ch. 10. Here we are told, that our Lord sent forth his twelve disciples to preach, and heal diseases, and perform other works of mercy; and he warns them, that they will meet with opposition and persecutions; and in verse 28 he says,—“fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.” The disciples must have perfectly understood their Lord’s meaning, that it had no reference to the earthly Gehenna, but meant punishment in the future state; for they knew that the *soul* could not be cast into the former place, and there *consumed* and destroyed. The Lord made his meaning perfectly plain, by stating the difference between merely killing the *body* and destroying, or making miserable both *soul* and *body*.

The next passage on the subject,—and to which, doubtless, the Canon referred,—is in Math. ch. 13. In this chapter our Lord set forth several parables, illustrating the nature of his kingdom. One of them is that of the sower of good seed, and an enemy sowing tares with other particulars, which are familiar to all who read the Scriptures. The disciples were especially desirous to know the meaning of this parable, and after our Lord had dismissed the multitude, and gone into the house, they went to him and said:—“Declare unto us the parable of the tares of the field.” He answered and said, he that sowed the good seed is the Son of man; (meaning himself) the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.” This explanation, evidently, has no reference or relation whatever to the earthly Gehenna, for it is said those awful events are to take place “in the end of the world;” and that “casting into the furnace of fire” will be *after* the earthly Gehenna, and all the rest of the material world have been destroyed, and “no place found for them,” according to Rev. 20: 11, 12. and other Scriptures. Neither the Canon, or any of his associates, who are so often denying and perverting Scripture truth, will venture to impair or controvert that explanation, which is given, not by any primitive Father, or other commentator, ancient or modern, but by the Lord and final Judge Himself. It is therefore so far well for the Canon’s reputation, as a theologian, and DD, that he did not give the words of these last passa-

ges of Scripture, or even mention the book or chapter in which they appear.

The Canon repeatedly complains, that those who contend for future punishment, present for support, what he calls "isolated texts." Even if this objection were well founded, it would be puerile, indeed or rather none at all. But they are not *isolated*, but stand in appropriate connection with the portions of Scripture in which they appear. In the first of the two portions which have just been given, the statement of our Lord as to the "destruction of soul and body in hell," is in direct connection with his instructions to the disciples, and his warnings as to opponents; and his exhortation not to fear them. In the last instance, his declaration that the workers of iniquity will be "cast into a furnace of fire" is in full connection with the whole of the parable and his explanation of it. It is the same, or similar, in all the parts of Scripture where misery and punishment in the future world are mentioned.

To show how utterly out of place is this objection of the Canon, let us suppose that he has a friend travelling abroad, who, in a letter to him, giving many facts and particulars, mentioned, that he had visited Naples, and would go on to Rome; he would fully believe it, and would not be so absurd as to think that he should have mentioned it three or four times in the letter, or should write to him again, giving the same information. Even a single passage of Scripture, clearly and fully stating any fact, or doctrine, ought to be sufficient to secure the belief of every real christian. But there are more than a score of passages, in different books of Scripture, declaring that there is a place of dreadful torment in the unseen or spirit world, and that all those who die in an impenitent and unregenerate state will be cast into it, for everlasting punishment in the respective degrees of it, which their wicked works deserve.

As to this punishment, the Canon has, in one place, written these words:—"Now turn to the Epistles of the three greatest apostles. Do we find the popular doctrine in them. We find multitudes of passages,—especially in St. Paul's later Epistles,—which speak without limit of a final restoration; but that the doctrinal writings of these three chief teachers of the Gospel are wholly destitute of any assertions of the endless misery of sinners, in the literal sense of the word, can be verified by every reader."

The learned Canon has, here, gone quite too far in broad assertion. There are several passages in those Epistles, which foretell "the endless misery of sinners," as will now be clearly shown. In the first of them Rom. ch. 2 are the following awful announcements, that in "the day of wrath and revelation of the righteous judgment of God," he will "render

unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." * * For there is no respect of persons with God. And the text expressly declares, that all this will be, "in the day when God will judge the secrets of men by Jesus Christ;"—that is, the day of final judgment. And, of that judgment, he told his apostles, that he would then say to the sinners on his left hand:—"Depart ye cursed into everlasting fire;" and he added, "these shall go away into everlasting punishment" Surely all this does signify "endless misery." Further, in 2 Thess. ch. 1, are these fearful words, concerning that final judgment,—“when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” Here it may also be said, that the words “flaming fire,” and “everlasting destruction,” clearly signify “endless misery,” for all the finally impenitent and guilty. Again in 1 Tim. 6 are these words:—"But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." These last words sound very much the same as "endless misery."

In 2 Pet. 2, "unjust" and "presumptuous" sinners are mentioned, as those whom "the Lord will reserve unto the day of judgment, to be punished;" "who shall utterly perish in their own corruption;" and "to whom the mist of darkness is reserved forever." Surely, "endless misery at the day of judgment is here plainly declared, by the words "to be punished;" "utterly perish;" and "the mist of darkness is reserved for ever."

In 2 Pet. 3, are the words—"the day of judgment and perdition of ungodly men."

In the Epistle of Jude, ungodly and wicked persons are described as being like raging waves of the sea, and wandering stars, and it is declared that the Lord is coming with his saints, to execute judgment upon them, and that there is reserved for them, "the blackness of darkness for ever." A condition of this fearful description, must, certainly, be one of "endless misery." All the foregoing predictions of the future and *endless punishment and misery* of the wicked, are in the *Epistles*; and all but one of these are by the two chief, or most eminent Apostles,—Paul and Peter. And yet a professed theologian, a Canon, and DD, has been so bold as to say, that "the doctrinal writings of these chief teachers of the Gospel are wholly destitute of any assertions of the endless misery of sinners, in the

literal sense of the word." Can this, in such a distinguished clerical character, be thought to proceed from ignorance of Scripture; or must it not justly be considered, as a wilful withholding or denial of divine truth, in order to assist an unscriptural and false theory.

In Rev. 14, it is said of certain sinners, that they "shall be tormented with fire and brimstone;" and that "the smoke of their torment ascendeth up for ever and ever.

In giving the text of the sermon, "Are there few that be saved," the Canon has omitted a most material part of it, as contained in Scripture. He has only given it thus:—"Then said one unto him, Lord are there few that be saved?" And he said unto them,—*"Strive to enter in at the strait gate;"* but he has omitted to give these remaining words,—*"for many, I say unto you, will seek to enter in, but shall not be able."*

This is another instance of *mutilating* or withholding Scripture, to serve the purpose of his preconceived theory, that all, or nearly all, will be finally saved. He says of the words of the text which he has given:—"It is a refusal to answer. It is a strong warning to the questioner. It is a tacit rebuke of the very question." There is none of these meanings in the answer of our Lord. It was readily given, and *as explicit and full*. Did the Canon ever read these other words of our Lord, on the same subject, recorded in Math. ch. 7:—"Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Here we see that but *few* even *find* the *strait gate*, and consequently do not walk in the narrow way and are not saved; while *many* go in at the "wide gate," and walk in "the broad way which leadeth to destruction."

Canon Farrar is, evidently unlike Saint Paul, who, as we see in Acts 20, declared:—"I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.

In the like, or even a more censurable manner, the Canon has dealt with the passage of Scripture in 1 Pet. 4: 6, only a part of which he gives, as the text of his Sermon on,—*"Hell what it is not."* The whole text is in these words:—"For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

The Canon, evidently to suit his purpose of showing, that the gospel is preached in the intermediate to those who have died in sin and impenitence, in order to their renewal and ultimate salvation, has grossly

and wilfully mutilated the verse, and has *only* given, as his text, this first portion of it:—"For, for this cause was the gospel preached also to them that are dead."

After giving pages of severe philippics,—in words of scathing force,—which he knows well how to use in great variety,—directed against Augustine,—Thomas Aquinas,—Boston,—Milton,—the amiable and excellent Jeremy Taylor and "Henry Smith, the silver-tongued Platonist of Cambridge;"—as he calls him, he says to his hearers;—"St. Peter in my text tells you, in so many words, that 'the Gospel was preached to them that were dead;' and if, as the Church in every age has held, the fate of *those* dead sinners was not irrevocably fixed by death, then it must be clear and obvious to the meanest understanding, that neither of necessity is ours. There then is the sole answer which I can give to your question,—'What about the lost P?'"

A very flimsy unveracious answer it is. For first, the persons spoken of in the verse, were not *naturally dead*, and their spirits in the unseen world, for if so, how could they, as the verse says, "be judged according to men *in the flesh*, but *live* according to God in the Spirit." They were persons living here in the flesh, to whom the gospel, or *good word of God*, was thus said to be preached.

The learned Dr. Adam Clarke, in his commentary has written thus on the verse:—"This is a most difficult verse; the best translations I have seen of it are the following:—'For this indeed, was *the effect* of the preaching of the gospel to *the dead*, (the unconverted Gentiles) that *some* will be punished as carnal men; but *others*, (those converted to Christianity) lead a spiritual life unto God.'—Wakefield.

'For this purpose hath the gospel been preached even to the dead, (*i.e.*, the Gentiles,) that although they might be condemned indeed by men in the flesh, (their persecutors) yet they might live eternally by God in the Spirit.'—Macknight.

'For this cause was the gospel preached to them that were dead; that they who live according to men in the flesh may be condemned; but that they who live according to God in the Spirit may live.'—Knatchbull.

"There are as many different translations of this verse, and comments upon it, (says Dr. Clarke,) as there are translators and commentators. That of Sir Norton Knatchbull, could the Greek text bear it, appears the most simple; but that of Dr. Macknight, which is nearly the sense given by Mr. Wesley in his Paraphrase, is more likely to be the true one, among those already proposed."

“ But if the Apostle had the same fact in view, which he mentions Oh. iii. 19, 20, then *antediluvians* are the persons intended : *For this cause*;—that Christ is *prepared to judge the quick and the dead*, and to dispense righteous judgment, in consequence of having afforded them every necessary advantage, *was the gospel preached by Noah to them also who are dead*,—the antediluvian world, then dead in trespasses and sins; and condemned to death by the righteous judgment of God; but, in his great compassion, he afforded them a respite, that *though they were condemned as men in the flesh*, (for this was their character;—*my Spirit shall not always strive with man, forasmuch as he is flesh*, Gen. 6. 3.,) yet hearing this Gospel by Noah, they may believe, *and live according to God in the Spirit*,—live a blessed life in eternity, according to the mercy of God, who sent his *Spirit* to strive with them. This appears to me to be the most consistent sense; especially as the Apostle seems to refer to what he had said of the Spirit of Christ, in Noah, preaching to the spirits in prison,—the rebellious that lived before the flood.”

Now, here are the opinions of *five* learned and eminent men, all but one in the sacred ministry; all, doubtless, fully equal, if not superior, to Canon Farrar, in knowledge of the original language in which the verse was first written; and evidently far superior to him in Biblical knowledge; and not one of them considered that the *preaching* mentioned in the verse, was addressed to persons after natural death; that is, to their spirits, in the future state, either before or after the resurrection; but all, as has been seen, considered that the preaching was while they were here in the flesh.

Here it may be mentioned, that the Canon has repeatedly charged the translators of our Bible with giving incorrect and improper renderings of several original words, as denoting future misery, and on subjects relating to it, which, as he affirms, do not bear the meanings given. In previous pages it has been mentioned, and may here be repeated, that those translators,—upwards of *forty*, specially selected,—were all eminent for literary attainments; skilled in the original languages in which the Scriptures were first written, fully educated at the Universities of Oxford and Cambridge, and several of them Heads of Colleges. They had within their power numerous original MSS. and versions, and must have felt the solemn responsibility of their position; and could not have had any inducement to render any words different from their true meanings, or especially on this awful subject of future and endless misery,—to give to any words that meaning, unless they plainly and precisely bore that signification. Surely then, the evidently biassed opinions of Canon Farrar, to support his unscriptural theories, are not to be put in competition with the de-

liberate and unprejudiced judgment and decisions of those numerous learned men. And here may further be given, the following comments of the Rev. Dr. Adam Clarke on the words,—"everlasting punishment, in Matt. 25. 40:—"But some are of opinion that this punishment shall have *an end*: This is as likely as that the glory of the righteous shall have *an end*: for the same word is used to express the duration of the *punishment*, as is used to express the duration of the state of *glory*. He here gives the Greek words, and says:—"I have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word is certainly to be taken here in its proper grammatical sense,—*continued being*, never ending. Some have given a *middle way*, and think that the wicked shall be *annihilated*. This I think is contrary to the text; if they *go in'o punishment*, they *continue to exist*: for that which *ceases to be ceases to suffer*.

The Canon, it is true, does avow a belief that there will be some retribution for the finally impenitent and wicked, both here and hereafter; but, as to the future state, it is altogether different from that described in the Scriptures; and he does not give the slightest intimation concerning it, from that quarter; but it is evidently and entirely one of his own invention; and therefore he is fully entitled to the whole credit that belongs to it. Let us now view it from his own words.

In page 22 of his Preface he says:—"That there is a terrible retribution upon impenitent sin, both here and hereafter; that without holiness no man can see the Lord; that sin cannot be forgiven till it is forsaken and repented of; that the doom which falls on sin is both merciful and just,—we are all agreed." But he denies, "in the popular view" of that punishment "these four elements," as he calls them—1 The physical torments,—the material agonies, the '*sapiens ignis*' of eternal punishment.—2. The supposition of its necessarily endless duration for all who incur it; 3. The opinion that it is thus incurred by the vast mass of mankind; and 4. That it is a doom passed irreversibly at the moment of death, on all who die in a state of sin."

Now, it may at once be answered, that all these awful elements of punishment have been repeatedly and positively affirmed by our Lord, and his Inspired Apostles. There is not the slightest intimation, in any part of Scripture, that there will be a change in any person's spiritual condition after death; and our Lord has declared, that "unless a man be born again, he cannot see, or enter into the kingdom of God;" that "he that is filthy, let him be filthy still; that he will give to every man accord-

ing as his work shall be; that "at the end of the world," he "will send forth his angels, and they shall gather together them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing of gnashing of teeth;" that at the final judgment, he "will say to those on his left hand,—“Depart ye cursed into everlasting fire;" and that, "these shall go away into everlasting punishment;" and as he has on another occasion thrice declared,—“where their worm dieth not, and the fire is not quenched;" and that "the smoke of their torment ascendeth up for ever and ever." One of his chief Apostles has said, that in the day of judgment, God "will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." And another chief Apostle has written of the wicked, that the Lord will come "in flaming fire, taking vengeance on them;" and that "they shall be punished with everlasting destruction."

Now will Canon Farrar be so bold as to say, that all these awful announcements are *forgeries*, or *interpolations*, or *mistranslations* from the *original Scriptures*; and that there are no words in those Scriptures which signify,—“furnace of fire,"—"tribulation, and anguish"—“everlasting destruction; and the other solemn words, as to the final punishment of the wicked, which have just been cited, He will not *explicitly* do it, and yet by his pernicious teaching and writing he is actually doing so. and thus perverting and denying divinely revealed truth; is holding forth to those he addresses, the most dangerous and ruinous errors, as sacred verities; and preaching and writing directly contrary to the doctrines of the Church in which he holds such high and influential positions.

The Canon's assertion, that "the Church, in every age, has held that the fate of sinners is not irrevocably fixed by death," is *not true*. For the first six hundred years of the Church, it did hold that their fate was *irrevocably* fixed by death; but about the commencement of the seventh century, in the time of Pope Gregory the great, as he has been called, the belief of a state of purgatory, after death, was by some brought into the Roman Church, and after a time it became one of its established doctrines. But at the time of the general Reformation, in the Fifteenth Century, it was denounced, and its belief, and that there is any spiritual or moral changes after death, were denied by the Reformed Churches generally. The English Church especially, in condemning other errors of the Church of Rome, says of Purgatory, in its *twenty-second Article*, that, "it is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." The learned framers of the articles, doubtless, considered that this denouncement of a state of purgatory, was a sufficient denial that there is any change of moral or spiritual character

after death. It has never been the belief of that Church, that there is or will be any such change of character and condition effected in the future and eternal world. Canon Farrar, as will presently be shown, more than insinuates, that such changes will *there* take place; and in so publicly teaching, is undoubtedly acting contrary to the belief of that Church, in which he holds such high offices, and therefore, in common consistency, he ought to resign them.

The *Canon*, in several parts of his Book, speaks of the punishment of the wicked in the present and the future state; but concerning the latter, in such ambiguous and uncertain terms, that it is extremely difficult to ascertain his meaning regarding the nature of the punishment. It has already been shown, by a citation of his words, that it will not include any "physical torments, material agonies, the '*Sapiens ignis*' of Eteral Punishment." In due fairness, several of his passages on the subject will here be given, from which readers must judge as to his meaning on the point. He says, that "for all, at any rate, but a small and desperate minority," there will be "that purifying and corrective punishment, which, as all of us alike believe, does await impenitents, in both here and beyond the grave."

In his sermon on "The Earthly and Future Consequences of Sin," he speaks of a "necessary and impartial law," that sin always brings punishment, and says, 1. "Take *Disease* as one form of the working of this inevitable law;" and then he goes on to mention some of its causes—"drunkenness" and "uncleanness" as being of the number. 2. "Take any one,—not of the physical,—but of the moral working of this law of punishment. Take *Fear* for instance. You have heard of haunted houses: have you ever heard of haunted men? Are there any here who are groaning under the burden of undetected sin? If so will they not recognise themselves as suffering this Nemesis of fear? 3. He next speaks of *Shame*, as another of the forms of punishment, and says:—"Have you known, but for one hour, what it is to be utterly, miserably, intolerably ashamed of yourself? If so, you too have been in that Gehenna of ceonian fire, of which your Saviour speaks." 4. His next form of punishment is;—"God letting the sinner alone, and saying, —'Ephraim is joined to his idols.' "What then? Arrest him, as with the punishment of a dear and pleasant child? Make him sick with smiting him into penitence? Ah no! worse than that,—*let him alone*; blind his eyes; put the scourge into his own hand; let him strut to his own confusion;" with other similar figures and flourishes as to self-engendered and self inflicted punishments. He next says:—"The path of *repentance* may never be closed to us; so, I believe, the Catholic Church of Christ has in most ages taught, but O how hard may

that path of repentance be! over what bleeding flints; through what a scorch of fiery swords; through what deep shame." These, with other similar terms of *unimpressive* and *harmless rhetoric*, he, alone, employs to describe the punishment of the wicked; and all the forms of it he has given relate merely to the present life. He has not, although promised in the title of his sermon, given or described any mode of punishment in the *future state*. He has mentioned an æonian fire, but that is no fire at all, for he has denied that there is *physical suffering* in the future state, and, as has been seen, he makes *Shame* to be a part or the whole of "that Gehenna of æonian fire, of which the Saviour speaks." Canon Farrar, with all his literary and other knowledge, and though living in the great London world, where are every form and mode of vice and wickedness, is evidently not yet so well acquainted with corrupt human nature as to know that there are great numbers, not merely of the most criminal classes, but persons of ordinary repute, who are ungodly and unrighteous in their sentiments and conduct, and yet experience none of these temporal evil consequences which he has with such scathing rhetorical figures described. To use a common expression, or simile, they will "laugh in their sleeve" at his punishment of æonian fire of *Shame*. They are even more bold in the face, and carry themselves higher than the most virtuous and upright in the land. But they are really as deep in guilt, as he whom our Lord described as being "clothed in purple and fine linen, and faring sumptuously every day;" and in the future state lifted up his eyes being in torments;" and "an impassable gulf fixed" between him and the heaven of happiness of which he may have dreamt.

But the Canon after all his positive denials of the eternal punishment of the wicked, has evidently some *misgivings*, or suspicion, that he may be mistaken on the point; for speaking of those who believe in that punishment, he says:—"If indeed they be in the right, still their tenet is one so harrowing, that it should be uttered, as the true saints who believed it have uttered it, with tears and trembling pity, and bated breath." In another place he only says:—"My hope is, that the vast majority, at any rate, of the lost, may at length be *found*." He alludes to a "purification beyond the grave;"—some changing or "remedial" process; but he says nothing as to the means or manner of effecting the *purification*. He is, here, in his conjectural scheme, more defective than the Universalists.

He gives the passage in Acts 3: 1,—"*the restitution of all things;*" and says, that "God willeth not that any should perish;—that 'Christ both died and rose and revived that he might be Lord both of the dead and the living;'—that as in Adam all die, even so in Christ shall all

be made alive; 'and that the time shall come' when *all* things shall be subdued unto Him, 'that God may be *all in all.*' " These expressions are contained in several books of Scripture, but none of them have the least relation to the Canon's opinion, or rather his *fiction* of a renovation of the character, and change of condition of the wicked in the future state, and and their final salvation. Our gracious God, truly, does not will that any "should perish;" but on the contrary, that all should repent and be saved; but their salvation must be on His own terms, as plainly prescribed in His word. Vast multitudes, under gospel light and means, will not comply with those terms, but are of the same perverse character as the Jews, to whom our Lord said,—“ye will not come unto me that ye might have life.” Christ truly is “Lord both of the dead and the living;” for, among his other exalted Titles, he is said to be “God over all, and blessed for ever;” and “King of Kings and Lord of Lords.” That passage as to “the dead and the living,” relates to the saints, the Lord's people. The words are in Rom. 14: 8, 9, as follows:—“For whether we live we live unto the Lord, or whether we die we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living.” The unregenerate and wicked *neither live or die unto the Lord.* The passage, that “in Adam all die, and in Christ all shall be made alive,” is in 1 Cor. 15, and merely relates to all mankind becoming subject to natural death, through the sin of Adam; and all being raised from the dead through the resurrection of Christ. The expression, “that all shall be subdued unto Him,” is in the same ch. of 1 Cor. in these words:—“For he must reign till he hath put all enemies under his feet.” This does not look like a renewal and final salvation of those who die in sin. A DD, and a Canon in the Church, ought to have known those several meanings of the passages he has cited, Or did he bring them together, in that partial manner, to support his unscriptural and fictitious theory, of the wicked being in the future state, renewed and made holy, and finally admitted into the mansions of eternal glory and happiness? He seems to have done his best to give them that appearance.

This phrase,—“The restitution of all things,” is a favorite one with Universalists, and others who hold similar views with Canon Farrar, as to the final restoration and happiness of those who die in a sinful state. The words are in Acts ch. 3, and make a part of the following passage:—Vs. 20, 21. “And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

Now, first, God has not, by any of his prophets, or at any time, or in any way, said, or given the slightest intimation, that there will ever be any *renewal* or *change* of the character or condition of those who die in a state of sin; but the tenor and meaning of the whole of his revelation concerning mankind, in the future world, is directly to the contrary.

There will indeed, at the end of the world's history, be a great and glorious "restitution," and *restoration* "of all things;" but it will be altogether different from the imaginations and theories of Canon Farrar, and others. Ever since sin was brought into the world, by our first parents, down to the present day, all things, through the pride, selfishness and other bad passions and propensities of mankind, have been in a state of grievous and distressing confusion and disorder. The wicked, to a great extent, have been in power and prosperity, and the righteous, in great numbers, in lowly or needy circumstances; and the former, in innumerable instances, have persecuted and oppressed the latter. Sins and follies have been patronized and favored; and godliness and holiness have been despised and treated with contempt; and often persecuted even unto tortures and death. These, and numerous other evils and disparities of condition and circumstances, as to persons and things, have, in all ages, sorely tried the faith and patience of the godly and righteous.

The upright and faithful Job, enquired thus on the subject: "Wherefore do the wicked live; become old, yea are mighty in power. Their seed is established in their sight, with them. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not; their cow calveth and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth; and in a moment go down to the grave."

The pious psalmist Asaph, also was at first much perplexed on the matter, and said: "I was envious at the foolish, when I saw the prosperity of the wicked. * * * They are not in trouble as other men, neither are they plagued as other men. Their eyes stand out with fatness, they have more than heart could wish. Behold these are the ungodly who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency." But he soon overcame such perplexing thoughts and said: "So foolish was I and ignorant." * * * "Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places; thou castedst them down unto destruction."

The sorely tried and afflicted; but faithful Jeremiah, in like manner was astonished; and enquired thus on the subject : " Righteous art thou O Lord, when I plead with thee; yet let me talk with thee of thy judgments: wherefore doth the way of the wicked prosper; wherefore are all they happy that deal very treacherously? Thou hast planted them; yea they have taken root: they grow; yea they bring forth fruit "

In Revelation 6, we are told, that " under the altar," were " the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice saying, How long O Lord, holy and true, doth thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled "

The Almighty and merciful Ruler of the universe, spared an ungodly and wicked world, for many hundreds of years, and when in the time of Noah,—the only righteous man,—he determined to destroy the guilty race, it persisting in their unrighteous ways, he still granted them a long respite, that they might repent and escape the threatened punishment. In a like merciful, but more protracted manner, he has been, and is still bearing with sinners, but according to the solemn declarations he has given in his word, He will in his own appointed, but unrevealed time, come in justice and judgment; and bring to an end all the disorders and discordances which have prevailed through our world's history; and will bring to pass a general restoration and " restitution of all things," according to his primitive just and perfect institutions and orderly arrangements. He will faithfully and fully perform the following and all his other promises and declarations to his Church and people : " Behold all they that were incensed against thee, shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish." I will contend with him that contendeth with thee." (Isa. 41. 49.) And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7.) " We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3.)

" And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven. * * * And I heard a great voice out of heaven saying: Behold the tabernacle of God is with men, and he will dwell with them,

and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, or crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said:—Behold I made all things new." (Rev. 21.) And the same divine revelation declares, that "Whosoever was not found written in the book of life was cast into the lake of fire."

Such is the divinely inspired description of that Scripture expression,—“the restitution of all things;” which Canon Farrar and others have so pervertedly cited, to favor their unscriptural theory of the final salvation and happiness of those who die in a sinful and guilty state.

There are several other parts of Canon Farrar's Book which are open to adverse criticism and refutation; but those which have been cited and answered in the preceding pages, are quite sufficient to show his unscriptural and erroneous views and opinions, on the awfully important subjects of which he has treated.

Although the Lord God has in the Scriptures, given a clear and full revelation that for making known his holiness and justice, and for deterring mankind from sin, he will, in the future and eternal state, thus punish the finally impenitent and wicked; He has on the other hand in his goodness and mercy, in numerous passages of His word, most expressly declared, that he has no desire that the wicked should incur and experience that dreadful retribution; but on the contrary He has repeatedly announced, that He wills their real happiness both here and hereafter. He has affirmed in his gracious and immutable word that He “so loved the world that he gave his only begotten Son;” and it is declared that the Son freely gave himself—“to be the propitiation for the sins of the whole world.” This blessed Lord, one with the Father in all the divine attributes and perfections, took upon him our nature, in a sinless state, became a man of sorrows; fulfilled the divine law for our benefit and example; was wounded for our transgressions, bruised for our iniquities and willingly endured agony of soul, and the most humiliating and painful death of the Cross, to save us from eternal misery; and that we might be reconciled to God, regain his image and favor, and if obedient to His will and word, finally obtain everlasting glory and happiness. By his suffering and propitiation he has purchased for us the gift and graces of the Holy Spirit, to regenerate and sanctify our souls, and thus prepare us for the spiritual worship and service of God, while here, and for his future kingdom of holiness, love and peace. By divine mercy, this precious atoning work of the Redeemer was by anticipation, made available for all—before his appearance in the flesh—who would rely on

the gracious promises, and yield obedience to the wise and holy precepts which, through a long course of ages were given and recorded "by holy men of God, who spake as they were moved by the Holy Ghost." The Scriptures contain numerous passages, showing the will and desire of God that all mankind would accept his offered mercy, repent, turn from their evil ways, and be saved from the power and threatened consequences of their sins; and finally inherit his eternal kingdom of glory and happiness. He has thus sworn by Himself;—"As I live I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."—Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God for He will abundantly pardon." But he has created man an intelligent and responsible being, with a will free to obey or *reject* divine influences and admonitions; and He will not arbitrarily or absolutely destroy that freedom, and *compel* men to accept his offered mercy, and be saved from sin, and its future ruinous consequences. In his infallible Word He has fully set life and good, and death, and evil, and happiness, and misery before them; and earnestly exhorted them to choose the former, and has warned and threatened them that they may avoid and be saved from the latter. He has given many gracious promises of a great variety of divine favours and blessings, to a course of faith and obedience in this life; and of everlasting glory and happiness hereafter, to allure and induce men to adopt that way of life which will secure these inestimable blessings. The following are, comparatively, but a very few of the vast number of divine promises to the godly and righteous:—"The Lord is a sun and shield; the Lord will give grace and glory:—no good thing will he withhold from them that walk uprightly" (Ps. 3, 9.) "They that seek the Lord shall not want any good thing." (Ps. 34.) "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1.)—"Because he hath set his love upon me therefore will I deliver him. I will set him on high because he hath known my name. He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honour him, with long life will I satisfy him and show him my salvation. (Ps. 91.)—Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Tim. 4)

There are also in the Scriptures, numerous warnings and threatenings towards those who are going in ways of sin and folly. Here are a few of them:—"But ye have set at naught all my counsel and would none of my reproof." "When your fear cometh as desolation, and your destruction cometh as whirlwind; when distress and anguish cometh upon

you; Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. 1.)—"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." (Prov. 5) "A prudent man foreseeth the evil and hideth himself, but the simple passion and are punished." "For every idle word that men shall speak they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." (This by our Lord, Math 12)—"Unto them that are contentious, and do not obey the truth, but obey unrighteousness," He will render, "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil * * For there is no respect of persons with God." (Rom. 2)—"And whosoever was not found written in the book of life, was cast into the lake of fire." (Rev. 20, 15.)

There are many who affirm, that as a motive to seek the salvation of the soul, and in leading a religious life, we are not to be influenced by any fear of God, and by his displeasure; but merely by a view and feeling of His love towards us; and by love to Him. This is an unscriptural opinion, and is often productive of very dangerous or even fatal consequences. It is especially injurious as to right views of His holiness and justice, and His infinitely sublime and glorious character; and also as to due reverence in His worship, and the requisite purity in our thoughts, feelings and conduct, in our religious life, while here, and for securing the essential graces and qualifications for admission into His eternal kingdom of holiness and felicity. There are numerous passages of Scripture under both dispensations, inculcating a reverential fear of, in any way offending, that holy and glorious being; or in His worship, or in any part of our conduct, acting variantly from His revealed will and Word. Here are but a few of them:—"Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him," (Ps. 33.) "By the fear of the Lord, men depart from evil." (Prov. 16.) "God is greatly to be feared in the assembly of the saints; and to be had in reverence of all them that are about him." (Ps. 89.) Our Lord and Saviour said to His disciples, and it is for all his professed followers:—"Fear Him who is able to destroy both soul and body in hell." (Matt. 10.) In Heb. 12, are the following most solemn passages addressed to the Church:—"Let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire." Of righteous Noah it is written:—"Moved with fear, he prepared an Ark, to the saving of his house."

Having in previous pages treated briefly of the divine plan of salvation, as revealed in the sacred Scriptures, it may be well, in the next

place, to set forth the principal means and exercises therein required to be employed by the penitent seeker of that salvation. The first, and, it may be said, the most important, is sincere and earnest *prayer* and supplication; for Scripture declares that "salvation belongeth unto the Lord;" and that "He will be enquired of, to do it for them;" that, "if any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." And, as the utmost encouragement, the Lord and Saviour Himself has said,—“Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened;”—that is, the door of the mansion of divine mercy and forgiveness, and of every needed grace and blessing shall be opened; and the seekers spiritual wants freely and fully supplied. Let not such penitent and seeking souls be discouraged, or despair, if they do not immediately receive an answer of forgiveness and peace, for in several instances as the Lord sees to be best, and for trying their sincerity, He delays, for a time, to impart those blessings. Let them, like the patriarch Jacob, fervently persevere in their supplications; and, like him, they will surely, in the most suitable time, receive the needed forgiving and consoling grace. To encourage and support them in such a patient and persevering course, they have the gracious and faithful promises:—“Wait on the Lord, be of good courage, and He shall strengthen your heart.”—“They shall praise the Lord that seek Him.”—“They shall not be ashamed that wait for me.” And the Saviour has said;—“Come unto me, all ye that labour and are heavy laden, and I will give you rest;” and “will give unto him that is athirst of the fountain of the water of life freely.”

Further and most essential means, in seeking spiritual conversion, and to be observed through the whole course of a religious life, are earnest and prayerful examinations of the sacred Scriptures, and meditations thereon. These exercises are strictly enjoined, as is seen in the divine precepts:—“Ye shall lay up these my words in your heart, and in your soul;”—“Search the Scriptures;”—“Receive with meekness the engrafted word which is able to save your souls;”—“Meditate on these things;” There must be, also, sincere and close examination of the dispositions and tendencies of the mind and heart; and of the ways and habits of the life. Here, also, divine wisdom enjoins:—“Commune with your own heart;”—“Examine yourselves, whether ye be in the faith, prove your own selves;”—“Ponder the path of thy feet, and let all thy ways be established.” Above all there must be, constantly, the exercise of faith in the atonement of the Lord Jesus Christ.

Regular attendance upon the public religious services is indispensable, and is thus strictly enjoined:—“Let us not forsake the assembling of ourselves together as the manner of some is;”—“Let us go up to the house of the Lord, and He will teach us of his ways;”—“Faith cometh by hearing and hearing by the word of God.”

It is indispensable, and imperatively enjoined, that at the very commencement of seeking salvation; and throughout the christian course, there be an absolute abandonment and constant avoidance of all evil purposes and doings. The following are but a few of the divine commands and exhortations on the point:—“Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him.”—“He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.”—“Repent ye, and bring forth works meet for repentance.”—“Cease to do evil”, learn to do well.”—“Abhor that which is evil; cleave to that which is good.”

The seeker of salvation must also abandon and avoid all sinful companions and associations, for it is divinely and strictly commanded:—“Come out from among them, and be ye separate;” “Forsake the foolish and live.” “Have no fellowship with the unfruitful works of darkness; but rather reprove them.” “Evil communications corrupt good manners.”

The all important question may now be considered;—What are the causes which prevent such very large numbers, who profess christianity, and attend on many of its public means and services, from seeking and obtaining its inward vital principles and graces, a real and thorough spiritual conversion, and consequently not exhibiting that holy, righteous, and consistent conduct which christianity so strictly enjoins. The causes are indeed numerous, and are various as to different classes. As a general truth, it may be said of all such careless and neglectful persons,—mere formalists,—that they are in love with their sins and vanities, and rejoice in their practice; and either do not know the self-denials and relinquishments which Christianity demands; or refuse to yield to them. Many are ignorant of its requisitions, because they refrain from looking to the quarter where alone, they can obtain full and decisive instruction on the subject. They wilfully decline to consult the divine oracles, but frame complacent and self satisfying notions of the boundless love and mercy of God; and of the slight importance of their vanities and imperfections, as regards religious principles and duty. In short, they are totally ignorant of the true scriptural standard of christianity; of the nature and necessity of spiritual regeneration; of the required self-denials, watchfulness, entire devotion, of spirit and righteousness throughout the christian life,

and of that inward holiness, without which none can be acceptable to God, or be admitted into His future kingdom of glory and happiness.

They should learn, and give earnest and constant attention, to these imperative and indispensable teachings of the Lord, in his infallible word:—"Ye must be born again;"—"If any man will come after me, let him deny himself and take up his cross and follow me."—"Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof."—"They that are Christ's have crucified the flesh, with its affections and lusts:" and "If any man have not the Spirit of Christ, he is none of his."

But those self deceived and mere formalists in Christianity, even if knowing these solemn Scripture truths, they will not think and act in conformity with them. They have and "love idols, and after them they will go." These they make to themselves, of "the lusts of the flesh, the lusts of the eye, and the pride of life," and in ardent desires and efforts for the acquisition of worldly gain. They also exhibit their natural propensities in various displays of levity and vanity; in attending theatrical performances, public sports, and the ball room, reading tales of romance, and in numerous other modes of sensual indulgences and amusements; all directly contrary both to those plain divine commands, and to rationality and prudence. They are really of this world, and imitate and cling to its fashions and practices; and to a great extent if not fully, go with the multitude, in the ways of ungodliness and folly. While having "a name to live," as members of churches, or more or less regularly attending on religious ministrations; they are dead as to spirituality of mind and are really living without true Christian hope, and as Scripture declares, "without God in the world." They may wish to be thought *religious*, though without *conversion*, and *spiritual life*; and *Christians* without *self denial*, or possessing the inward graces, and exhibiting the fruits of the Christian character.

The vain and inconsistent conduct of these mere *formalists*, affords decisive evidence of the truth of the Scripture assertion, that "the heart is deceitful above all things." They have not sought, and therefore have not acquired, any knowledge of the holy requisitions and inflexible standard of true *Scriptural Christianity*. Their continuance in some, or many of the ways of forbidden sensual indulgences; and sin and folly, have deceived and blinded them, as to the perception of that high and holy standard; and its consequent imperative demand, for a full and constant submission and conformity. Their merely outward religious services, cannot be acceptable to that holy and glorious Being, who has declared, that he requires "truth and sincerity in the inward parts," and has said—

“bring no more vain oblations, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well.” Such disobedient professors belong to the class predicted to appear in the “last perilous times;” and described by Paul to Timothy, as “lovers of their own selves, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.” They will not, as commanded, abstain from fleshly desires and practices, “redeem the time,” and give diligence to avoid the threatened direful consequences of persistence in sin and folly; and strive in the divinely appointed way to secure the great and glorious Gospel salvation, so fully provided, and so freely offered for their belief and acceptance.

To these careless ones the solemn Scripture question forcibly applies — “How shall we escape, if we neglect so great salvation.” It is indeed in its origin, and all its bearings and effects, a *great salvation*; for it was devised by the infinitely wise, holy and eternal God,—and has been meritoriously purchased for all by the most severe and atoning sufferings and death of the Son of God. It has been fully revealed by divine inspiration; and its graces and blessings are secured to all obedient believers, by the operations of the Holy Spirit. It is *great* as to man, for it regenerates his immortal Spirit; brings him out of a state of alienation from God; and introduces him into his favour, love and protection, while here; and if continuing in faith and obedience, secures to him, not only exemption from future and eternal condemnation and punishment, for his numerous offences: but the enduring possession of inconceivable enjoyments and happiness; and the free and loving companionship of all wise and holy spirits, in the eternal kingdom of his God and Saviour.

The word *escape* in the Scripture above cited, evidently means an escape or exemption from condemnation and punishment at the final judgment of all mankind; when God will, as He has repeatedly declared, “judge the world in righteousness by the Lord Jesus Christ;” who will then make an everlasting separation between those who have received and retained His Spirit, and died in faith and obedience, and whose names are in the “Book of Life;” and those who have wilfully neglected to employ the means divinely enjoined for obtaining that great salvation. Most of those means have been mentioned in previous pages; and they are all so explicitly and fully set forth in the Scriptures, that all can readily comprehend and understand them. It is not said, that those who have failed of salvation have proudly and presumptuously despised and rejected it. They merely *neglected* it, and therefore shall not *escape*. Of all such persons—not “born again,” nor having “the wedding garment.”—it

is declared in Scripture, that "the wrath of God abideth on them;" and that, at the final judgment, they will be driven away "into everlasting fire" and "punishment."

There are some, or probably many, who say, or think:—"If I am to be saved, the Lord will, in His own, and the best time, call me to seek and obtain His salvation; and that I can, of myself, do nothing towards securing it." All this is direly contrary to the divine exhortations and commands, expressly and repeatedly given in the Scriptures. They cannot, it is true, do anything of a meritorious character to procure that salvation, for it is only attainable through faith in the atoning sufferings and death of the Lord Jesus Christ,—but they have the power to comply with the divine requisitions;—"cease to do evil," forsake sinful companionship,—pray for divine grace,—seek heavenly wisdom and blessings, and they "shall be given," for the Lord Jesus Himself has declared, that "every one that asketh, receiveth, and he that seeketh, findeth; and that he "that knocketh" at the door of mercy, "it shall be opened" unto him." He will "deliver the needy when he crieth;" "will regard the prayer of the destitute;" and "will give unto him that is athirst, of the fountain of the water of life freely."

They can prayerfully read and search the Scriptures, and meditate thereon; and attentively wait on the public worship, and the ministration of the Word. They can—through divine power implored, and readily imparted—believe in the atonement of the Lord Jesus Christ; and thus, according to the divine promises, obtain pardon and peace; and, through the influences of His Spirit, every other grace and blessing of the "great salvation." There is the utmost encouragement to pursue such a course of diligence, faith and obedience, for divine wisdom has said:—"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."—"Blessed are they that hear the word of God, and keep it."

But to all disobedient neglecters of that "great salvation," the following, with many other divine warnings, and admonitions, expressly apply:—"Behold now is the accepted time; behold now is the day of salvation." (2 Cor. 7.)—"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Prov. 27.)—"See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12.)